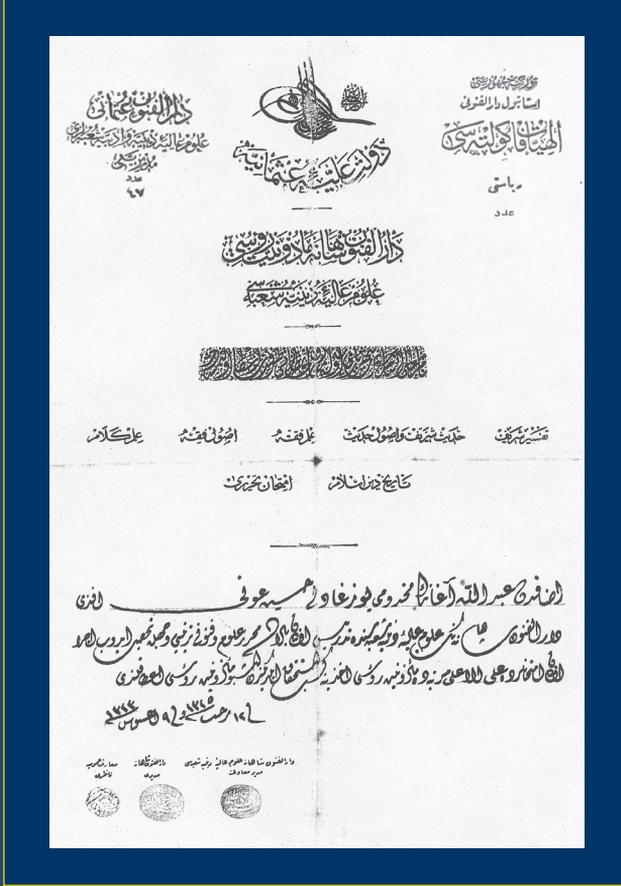


ÜÇ DEVİR BİR FAKÜLTE TÜRKİYE’NİN İLK İLAHİYAT FAKÜLTESİNİN TARİHİ (1900-1933)

THREE ERAS ONE FACULTY A HISTORY OF THE FIRST FACULTY OF THEOLOGY IN TURKEY (1900-1933)

Metin ÜNVER — Hüseyin SARIKAYA



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ÜÇ DEVİR BİR FAKÜLTE
Türkiye'nin İlk İlahiyat Fakültesinin Tarihi (1900-1933)

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İÇİNDEKİLER

ÖNSÖZ	v
EXTENDED ABSTRACT	ix
KISALTMALAR LİSTESİ	xxv
TABLOLAR LİSTESİ	xxvi
GRAFİKLER LİSTESİ	xxviii

GİRİŞ	1
DÂRÜLFÜNÛN İLAHİYAT FAKÜLTESİ TARİHİNİN ARŞİV KAYNAKLARI	5

BİRİNCİ BÖLÜM

SULTAN II. ABDÜLHAMİD'İN İLAHİYATI DÂRÜLFÜNÛN-I ŞÂHÂNE ULÛM-I ÂLİYE-İ DİNİYYE ŞUBESİ (1900-1908)

A) Şube'nin Kurulması	16
B) Ders Programı ve Hoca (Muallim) Kadrosu	20
1) Ders Programı	20
2) Muallim (Hoca) Kadrosu	23
3) Hocalara Ödenen Maaşlar	36
C) Ulûm-ı Âliye-i Dîniyye Şubesi'nin İlk Öğrencileri	37
1) 1900-1907 Yılları Arasında Öğrenci Sayıları ve Yaşları	38
2) Öğrencilerin Kökenleri: Baba Meslekleri ve Coğrafi Dağılım	44
a) Aile Kökenleri	44
b) Öğrencilerin Coğrafi Kökenleri	56
3) Ulûm-ı Âliye-i Dîniyye Öğrencilerinin Barınmaları	58
4) Mezunlar, Doktoralı Mezunlar ve Mezun Olamayanlar	60
a) Mezunların İstihdamı	69
b) Maruf Simalar	75
c) Huzur Derslerine Muhatap Olarak Katılmış Mezunlar	87

İKİNCİ BÖLÜM

İTTİHÂD VE TERAKKÎ'NİN İLAHİYATI DÂRÜLFÜNÛN-I OSMÂNÎ ULÛM-I ÂLİYE-İ DİNİYYE/ŞER'İYYE ŞUBESİ (1908-1914)

A) Şube'nin Adı ve Eğitim Sistemi	92
B) Ders Müfredatı	96
C) İdari ve Akademik Kadro	102
D) Şube'ye Ayrılan Bütçe Tahsisatları	111
E) Şube Öğrencilerinin Profili	113
1. 1908-14 Yılları Arasında Öğrenci Sayıları	113
a) Dinleyici Öğrenciler (Talebe-i Sâmî'în)	113

b) Asil Öğrenciler (Talebe-i Asliye)	114
2. Kayıt Tarihleri ve Şekilleri.....	118
4. Ücretli - Ücretsiz Okuyanlar.....	126
5. Öğrencilerin Yaş Ortalamaları	128
6. Öğrencilerin Babalarına Ait Meslekî Dağılım	132
7. Öğrencilerin İkamet Mahalleri.....	134
8. Mezun Olanlar - Olamayanlar	135
9. Maruf Simalar	138
F) Mezunların İstihdamı	149
G) Şube'nin Kapatılması.....	152

ÜÇÜNCÜ BÖLÜM
CUMHURİYET'İN İLAHİYATI
İSTANBUL DÂRÜLFÜNÛNU İLAHİYAT FAKÜLTESİ
(1924-1933)

A) Fakülte'nin Yeniden Açılması ve Eğitim Yapısı	158
B) İlahiyat Fakültesi'nin Kurulmasının Yol Açtığı Tartışmalar	160
C) Ders Müfredatı	163
D) İdari ve Akademik Kadro.....	166
E) Fakülte'ye Ayrılan Bütçe Tahsisatları	171
F) Fakülte Öğrencilerinin Profili	172
1. Öğrenci Sayıları	172
2. Kayıt Tarihleri ve Şekilleri.....	174
3. Öğrencilerin Coğrafi Dağılımı	178
4. Ücretli - Ücretsiz Okuyanlar	182
5. Öğrencilerin Yaş Ortalamaları	184
6. Öğrencilerin Babalarına Ait Meslekî Dağılım	186
7. Öğrencilerin İkamet Mahalleri.....	188
8. Mezun Olanlar - Olamayanlar	189
9. Maruf Simalar	195
G) Mezunların İstihdamı Sorunu	200
H) Fakülte'nin Kapatılması.....	203
SONUÇ	207
EK'LER	219
EK-1: 1900-1908 Arası Ders Yılları Ait Müfredat Cetveli.....	219
EK-2: 1908-1914 Arası Ders Yıllarına Ait Müfredat Cetvelleri.....	220
EK-3: 1924-1933 Arası Ders Yıllarına Ait Müfredat Cetvelleri.....	221
EK-4: Mezun Olan Öğrenciler (1900-1933).....	224
EK-5: Öğrencilerin İkamet Ettiği Medreseler (1900-1933).....	235
DİZİN	239

ÖNSÖZ

Elinizdeki bu çalışma, kaynaklarının tespitinden, veri dökümlerinin hazırlanması, bunların işlenmesi, planlanması, yazıya dökülmesi ve nihayet iki kapak arasına alınmasına kadar yaklaşık beş yıllık bir emeğin ürünüdür. Çalışmaya konu olan Dârülfünûn İlahiyat Fakültesi'nin akademik kadrosuna ve bunlarla ilintili çeşitli meselelere dair bugüne kadar bazı kıymetli araştırmalar hazırlanmışsa da, Fakülte'nin kuruluşundan kapanışına kadar gerek devlet gerekse hususî arşivindeki kayıtları esas alan kapsamlı bir eser ortaya konulamamıştır. Haliyle Fakülte'nin üniversite içindeki konumu ve medrese geleneğiyle bağlantıları, öğrencilerinin kimlikleri, idarî-ilmî oluşumu, maddî kaynaklarının niteliği, öğretim programı, etrafında yaşanan tartışmalar ve gelişmeler gibi pek çok mesele ilim âlemi için büyük oranda bilinmezliğini korumuştur. Mezkûr saiklerle yola çıkan bu çalışma, 1900-14 ve 1924-33 yılları arasında Dârülfünûn bünyesinde yüksek düzeyde eğitim-öğretim veren, hem Osmanlı hem de Cumhuriyet tarihinin ilk yüksek dereceli İslâmî eğitim kurumu olan Ulûm-ı Âliye-i Dîniyye/Şeriyye Şubesi ve nihayet İlahiyat Fakültesi isimleriyle anılan bir müesseseyi konu edinmektedir.

Çalışmanın *Sultan II. Abdülhamid'in İlahiyatı* ana başlığını taşıyan ilk bölümü, 1900-08 yılları arasında Şube'nin kuruluşu, müfredatı, akademik kadrosunun detayları ve üniversite nizâmnamesi çerçevesindeki yapılanmasıyla başlamaktadır. Ardından Şube'ye kayıtlı öğrencilerle alakalı ayrıntılara girişmekte ve öğrencilerin sayısı, kayıt tarihleri, ikamet mahalleri, doğum yerleri, yaş ortamları, babalarına ait meslekler, mezunlar ve mezuniyet alamayanların durumlarına değinmektedir. Şube'de eğitim almış maruf simalardan da bir örnek demeti sunmaktadır.

İttihâd ve Terakkî'nin İlahiyatı başlıklı ikinci bölüm, öncelikle II. Meşrutiyet'le birlikte değişim sürecine giren Şube'nin ismi ve tedarik sistemine değinmektedir. Ardından 1908-14 yılları arasındaki dönemde ders programı, Şube'nin devlet bütçesinden aldığı kaynakların tahlili, idarî-akademik kadrosuna dair konulara yoğunlaşmaktadır. Akabinde ilk bölümdeki sisteme benzer bir usûl üzere öğrencilerin künye ve kimlik bilgilerinin ayrıntılarını ele almaktadır. Şube'deki dinleyici (talebe-i sâmi'în) ve asil (talebe-i asliyye) öğrencilerin sayıları, dinleyici öğrencilerin dikey geçişleri, kayıt alınan tarihler ve öğrenci kabullerindeki mezun olunan mekteplerin/medreselerin dağılımı, öğrencilerin kayıt için geldikleri coğrafi bölgeler, babalarının işteğal ettikleri meslekler, eğitim süresince ikamet ettikleri medrese ve diğer mahaller, mezuniyete hak kazananlar ile mezun olamayanlar, mezuniyete engel olan hususların analizi ve 1908-14 ders yılları arasında Şube'de okumuş bazı meşhur çehrelerin

hayat hikâyeleri etraflıca ele alınmaktadır. Bu bölüm Dârü'l-Hilâfeti'l-Aliyye Medresesi'nin açılması ve Şeriyye Şubesi'nin 1914'te kapatılmasına dair konuyla sona ermektedir.

Çalışmanın son bölümü 1924-33 yılları arasında eğitim veren *Cumhuriyet'in İlahiyatı* konusuna ayrılmıştır. Fakülte'nin *İlahiyat* ismiyle resmen kurulması, bu yeni oluşumun toplumsal düzeyde ve ilim mahfillerinde uyandırdığı akisleri, müfredatının değişen aşamaları, yeniden şekillenen idari ve akademik kadrosu, maddî kaynakları ve öğrenci profilinin detayları bu bölümün konuları arasında yer almaktadır. Bu dönemde mezunların nerelerde ve ne şekilde istihdam edilecekleri meselesi ile Fakülte'nin kapanmasına giden süreç bu kısımda ele alınan diğer bahislerdir. Kitabın EK'ler kısmı bölümler arasına dağıtılmış olan çeşitli hususlara ait tablolardan oluşmaktadır. Mezunların isimleri, müfredat cetvelleri ve öğrencilerin mukim olduğu medrese listeleri bu minvalde araştırmanın kaynaklarına dayalı olarak hazırlanmıştır. Ayrıca dikkat çekici diğer belge ve resim örneklerine de çalışma içerisinde yer verilmiştir.

Osmanlı Devleti ve Türkiye Cumhuriyeti'nin ilk dinî ilimler fakültesi olan Dârülfünûn İlahiyat Fakültesi'nin tarihi, öğrenci/akademisyen profili, medrese geleneği ile münasebeti, günümüze kadar etkileri devam edegelen ilmî mirastaki yerine dair verileri sunmaya gayret ettiğimiz bu araştırma, 19. yüzyılın başlarındaki eğitim kurumları-devlet-toplum üçgenindeki münasebeti farklı açılardan değerlendirebilecek çalışmalara yol gösterebilir veya akademiye bir nebze de olsa katkıda bulunabilirse amacına ulaşmış sayılacaktır.

Uzun bir süre sonucunda ortaya çıkan bu çalışma birçok değerli ismin katkı, teşvik ve destekleriyle vücut bulabilmiştir. Bu bakımdan kıymetli desteklerini bizden esirgemeyen İstanbul Üniversitesi İlahiyat Fakültesi'nin önceki Dekanı Prof. Dr. Mürteza BEDİR ve şimdiki Dekanı Prof. Dr. Ramazan MUSLU'ya, Fakülte Arşivi'nin kullanılması konusunda göstermiş olduğu kolaylık dolayısıyla Edebiyat Fakültesi Dekanı Prof. Dr. Hayati DEVELİ'ye müteşekkirimiz. Çalışmalarımız sırasında çeşitli yardımlarını gördüğümüz değerli hocamız Dr. Öğr. Üyesi Fatih TIĞLI'ya çok teşekkür ederiz. Araştırma ve yazım süreçlerimizde ikinci evimiz gibi uğrak bir mekân haline getirdiğimiz Cumhurbaşkanlığı Devlet Arşivleri Başkanlığı'na bağlı İstanbul'daki Osmanlı Arşivi'nin ve İSAM Kütüphanesi'nin değerli personeline ve yönetimine sağladıkları imkânlar için teşekkür borçluyuz. Kaynakların temininden, tashihlerin yapılması gibi birçok konuda her zamanki gayreti ve çalışkanlığı için Yakınçağ Tarihi Anabilim Dalı'nda doktora öğrencimiz Mert Cemal AYGİN'a teşekkür ediyoruz.

Kitabın Türkiye'de *uluslararası yayınevi* statüsüne sahip İstanbul Üniversitesi Yayınları'ndan basılmış olması, ortaya konulan bilimsel bilginin en geniş anlamıyla bilim

dünyasına kolaylıkla ulaşacağından emin olmamızı sağladığı gibi, incelenen konunun aidiyeti açısından da isabetli olduğu şüphe götürmez bir durumdur. Bu noktada Üniversitenin kurumsal tarihi bakımından kitabın önemini takdir ederek, basılması konusundaki teşviki, yakın ilgisi ve her türlü kolaylaştırıcı desteği için İstanbul Üniversitesi Rektörü Prof. Dr. Mahmut AK hocamıza minnettarız.

Yine bu kapsamda Rektör Yardımcıları Prof. Dr. Haluk ALKAN ve Prof. Dr. Levent ŞAHİN'e, İstanbul Üniversitesi Yayınevi'nden Dr. Öğr. Üyesi Ahmet KÖROĞLU'na ve yayınevini değerli personeline teşekkürlerimizi sunuyoruz.

Kitabı kaleme alma yoğunluğu içinde, kendilerine yeterince zaman ayıramamızı anlayışla karşılayarak, her aşamada sabır ve tahammülün en güzel örneklerini ortaya koyan ailelerimize sonsuz muhabbet ve teşekkürlerimizi sunmayı önemli bir borç kabul ederiz. Göstermiş oldukları fedakârlık her türlü takdirin üstündedir.

Metin ÜNVER - Hüseyin SARIKAYA
İstanbul 2022

EXTENDED ABSTRACT

THREE ERAS ONE FACULTY

A History of the First Faculty of Theology in Türkiye (1900-1933)

The name *Dârülfünûn* was given to the university with a system similar to that of European models that was to be founded in the Ottoman Empire. This idea was introduced for the first time at the beginning of the Tanzimat, a period that can be considered the impetus for Ottoman modernization. In 1846, *Board of General Education* (Meclis-i Maarif-i Umûmiye) made the decision to set up a university, with Gaspare Trajano Fossati, a prominent architect of the time, being asked to design a massive building akin to European universities. The 1846 decision could not be implemented until 1863, and the first attempt at *Dârülfünûn* ended after two and a half years of free courses (*serbest dersler*). Afterward, the university building was allotted to the Ministry of Finance. The second attempt took place between 1869 and 1872 in the building that is now known as the Press Museum in Istanbul's Çemberlitaş District, which had been built especially for *Dârülfünûn*. This second attempt also did not last long. However, the implementation of the General Education Regulations (*Maarif-i Umûmiye Nizâm-nâmesi*) for the first time and the structuring of primary and secondary education in the following years in accordance with the aims of this regulation are included among the successful features of the second attempt. In fact, the fruits of this second attempt would be realized during the reign of Sultan Abdülhamid II (r. 1876-1909). In 1874-1875, the third attempt occurred to found a university, this time under the name *Dârülfünûn-ı Sultanî*. For the first time, students at this new university, which included the Faculties of Law, Engineering, and Literature, were entitled to write a PhD dissertation in their field. Political instability generated by the period's economic and social realities, as well as international pressure on the state, prevented this third attempt from producing the desired results. Nonetheless, while the expected outcome was yet to be realized, this third attempt paved the way for the establishment of independent educational institutions (i.e., modern schools). In 1900 and coinciding with the 25th anniversary of Sultan Abdülhamid II's accession to the throne, the idea of establishing a university again came to the agenda, and the first university of the Ottoman Empire, *Dârülfünûn-ı Şâhâne*, finally began its uninterrupted education and training with five faculties: the Faculties of Literature, Science, and *Ulûm-ı Âliye-i Dîniyye* [Theology] and the previously established Faculties of Medicine and Law.

Ulûm-ı Âliye-i Dîniyye Şubesi [Faculty of Theology], one of *Dârülfünûn*'s branches, was founded in 1900. The faculty (which were called *Şube/Branch* during the Ottoman Empire) lasted until 1914, when it was replaced by the Madrasah of *Dârü'l-Hilâfe*; the faculty reopened in 1924 following the proclamation of the Republic, then was closed again during the 1933 university reform, and remained so until 1992. The focus of this study is on the history of the Faculty of Theology at *Dârülfünûn*, the Ottoman Empire and Republic of Türkiye's first faculty of this type. The most essential component of this study is the use of archival sources. This is the first time the Faculty's private archive has been used, having never been addressed in the literature before. The data in this private archive involves the faculty education system; curricula; students' exam results and detailed profiles, graduates, and non-graduates; students' hometowns, average ages, and fathers' names and professions; the neighborhoods where students lived; and the number of students by course year. In addition to the private archive, this study includes the Ottoman Archives found within the Presidency of the Republic of Türkiye Directorate of State Archives, the *Meşihat* [Sheikh al-Islam] Archives of the Office of the Mufti in Istanbul, newspaper archives, and the Archives of the Grand National Assembly of Türkiye (TBMM). These archival documents reveal how the faculty's educational structure changed over time, its sources of income, issues concerning graduate employment, discussions within the framework of the faculty's position, its administrative and academic staff, and the processes that took place during its two closures.

This book contains a great number of tables and graphs in addition to their interpretations in order to help the reader gain a better grasp of the themes. The appendices also contain extensive curriculum tables, lists of the madrasahs where students lived, and graduate records. Examples of documents and images are additionally included throughout the text when relevant. In this way, the reader is presented with a coherent presentation of the connections among the documents, images, graphs, lists, and tables.

The Faculty of Theology During the Reign of Abdülhamid II (1900–1908)

The history of the Faculty of Theology has three main periods, and a curriculum structure existed within each of these periods that sometimes diverged and other times coincided. The faculty has been known by different names throughout its history. It was known as *Ulûm-ı Âliye-i Dîniyye Şubesi* between 1900 and 1912 and as *Ulûm-ı Şer'iyye Şubesi* between 1912 and 1914. However, after the proclamation of the Second Constitutional Monarchy, the unofficial name *İlahiyat Şubesi* seems to have been prevalent in some archival records. Between 1924 and 1933 during the Republican period, it finally gained official status, and education began under the name *İlahiyat Fakültesi* (Faculty of Theology). As previously

stated, the history of the faculty has three distinct periods. As a matter of fact, the Faculty of Theology also serves as a general synopsis of the developments in the field of education in general and in particular of the changes in the madrasah culture during the reign of Sultan Abdülhamid II, the rule of the Union and Progress Party, and the Republican period. These three main periods influenced the faculty in a variety of ways based on the perspectives of its founders and benefactors, from its curriculum, academic staff, and student numbers to its budgets and graduate employment. Thus, carefully examining and interpreting the transitions between these periods is critical in order to correctly deduce the Faculty of Theology's mission, stance, and vision during these processes. The Faculty of Theology was opened under the reign of Abdülhamid II, and its administrative and instructional framework was determined by the *Dârülfünûn Nizâmnamesi* (Regulation for Ottoman University) dated to August 13, 1900. The general rules governing the faculty included who could be admitted as students, the documents that candidates were required to present during enrolment, the examination procedures, and the fees. Furthermore, Ali Nizami Bey being the faculty director, the student quota being limited to 30, the faculty having a four-year curriculum unlike other faculties, the courses in the program remaining almost unchanged for eight years, and the appointed professors only teaching courses in their own class were all Abdülhamid-era practices.

In accordance with these above-mentioned regulations, *Ulûm-ı Dîniyye Şubesi* began its training activities in the building where the *Mülkiye Mektebi* (the Political Sciences Faculty) and the Faculty of Science were located. Tafsir, Hadith, Hadith Methodology, Fiqh, Fiqh Methodology, Kalam, and History of Islam were among the courses offered by the faculty. Although the addition of a *Siyer* [biography of Prophet Muhammed] course to the current curricula was on the agenda for a while but was never implemented. According to this syllabus, religious studies at the university during the reign of Abdülhamid II focused on the basic Islamic sciences. This was mostly in line with the madrasah curricula, where theological sciences had been studied and crystallized for centuries through the Ottoman tradition. The courses the faculty offered during the reign of Abdülhamid II were based on class level and hours per week, namely 3 hours of Tafsir and 2 hours each of Hadith, Fiqh, and Kalam. The History of Islam was taught for two hours per week during the first year and one hour per week thereafter. Thus, a student who completed this four-year program received intensive Tafsir education, followed by intensive Hadith, Hadith Methodology, Fiqh, Fiqh Methodology, and Kalam education. Students attended 13 hours of class each week in the first year and 12 hours per week in following years.

Since its foundation, the *Şube* [Faculty] recruited prominent names from the period to its academic staff. The earliest faculty members were Manastırlı İsmail Hakkı, Mehmed Esad, Sırrı Efendi, Rahmi Efendi, Abdullatif Efendi, and Mahmud Esad Efendi. As the upper grades were opened, the faculty's teaching staff expanded. Furthermore, resignations and new appointments also occurred for various reasons. Şükrü Efendi, Hüseyin Avni Efendi, Mustafa Asım Efendi, Mehmed Said Efendi, Musa Kazım Efendi, and Şakir Efendi were new appointments. Tafsir courses at the faculty were taught by Manastırlı İsmail Hakkı and Mehmed Said Efendi; Hadith courses by Mehmed Esad Efendi and Şükrü Efendi; Fiqh courses by Sırrı Efendi, Şakir Efendi, Rahmi Efendi, and Musa Kazım Efendi; Kalam courses by Abdullatif Efendi and Hüseyin Avni Efendi; and History courses by Mahmud Esad Efendi and Mustafa Asım Efendi. These names undoubtedly taught various other courses from time to time, but the personnel structure during the first years of the faculty was as described above. The faculty members as previously stated were among the leading scholars of the time and held high-level posts. For example, Manastırlı İsmail Hakkı served as the *Kürsü Şeyhi*, Lectern Sheikh of the Hagia Sophia Mosque, Mehmed Esad Efendi and Musa Kazım Efendi held the position of *Sheik al-Islam*, Süleyman Sırrı Efendi was a member of the *Meclis-i Kebir-i Maarif* (Supreme Education Council), Rahmi Efendi was the Director of the *Mekteb-i Nüvvab* (School for Islamic Judges), Abdullatif Efendi of Harput was in charge of implementing the *Huzur Lessons*, Mahmud Esad Efendi worked for the *Ministry of Land Registry and Cadastre* (Defter-i Hakani Nazırlığı), and Mustafa Asım Efendi was a member of the *Ayan Meclisi* (Sanate). In short, the Faculty of Theology was staffed by names with strong backgrounds of Islamic sciences and notable achievements in their fields during the reign of Abdülhamid II. Almost all members of the faculty produced outstanding works. Those who taught Islamic sciences were clearly the ultimate representatives of the Ottoman Empire's madrasah legacy that had been crystallized over generations, and they had also clearly been educated within the framework of the traditional system. Some of these staff had also been educated at schools that had resulted from the reorganization period that began with the Tanzimat.

When the faculty opened in 1900, a considerable number of students applied for enrolment. Due to the quota being limited to 30 students, candidates had to compete in Arabic, writing and spelling, and religious sciences. The 30 most-successful candidates were accepted as students. In the following years, student enrollment continued. However, the anticipated number of students did not apply in some years. As a result, a total of 215 students had enrolled in the faculty between 1900 and 1908, with well-known people such as Hafiz

Mustafa Şevket, Kamil Miras, Halim Sabiti Şibay, İskilipli Mehmed Atif, and Elmalılı Hamdi Yazır among these. A total of 126 students were able to graduate. Other students were unable to graduate for reasons such as absence, dropping out, inability to pay tuition, and death. 85% of the students enrolled in the faculty were between the ages of 22 and 33. The number of students above 40 years old was very few, which shows the majority of students to have been young adults.

The students in the faculty of theology notably represented a diverse social spectrum when one looks at their families and regional distribution. The personal record register of 78 students listed their fathers' occupations. Accordingly, 48% of the fathers were engaged in religious services and education, 13% in bureaucracy, 6% in agriculture and animal husbandry, and 6% in legal professions. When analyzing the information on fathers' occupations, the children of families engaged in religious services, the ulama class, and bureaucracy can be said to have preferred enrolling in the faculty during the reign of Abdülhamid II. Regarding the students' birthplaces, 165 were seen to be from Anatolia, 15 from Russia, 5 from the Arab world, and 19 from the Balkans. In terms of the diversity of the children' families and the geographies from which they came, the data at hand can appropriately be said to describe a synopsis of the Ottoman Empire.

Furthermore, considering that the majority of the students during the reign of Sultan Abdülhamid II were madrasah students, their residence places were seen to generally be composed of madrasahs (142 students). In addition to these, students were also found to live at home or in mosque rooms, hotels, or lodges.

The Faculty of Theology During the Rule of Union and Progress Party (1908–1914)

The central authority shifted towards a nationalist orientation following the proclamation of the Second Constitutional Monarchy (July 23, 1908), and the title of *Dârülfünûn*, *Şâhâne* was replaced by *Osmâniye*. Thus, the name of the university became the first sign of change in higher education. The use of the term *Şube* (faculty) continued for a while longer. The faculty had been opened under the name *Ulûm-ı Âliye-i Dîniyye* as part of *Dârülfünûn* and was changed to *Dârülfünûn-ı Osmânî Ulûm-ı Şer'iyye Şubesi* with the regulation dated 1912. Another unofficial name also appears in archival documents from this period: *İlahiyat Şubesi* (Faculty of Theology). The faculty members had a significant influence on this naming because the faculty included prominent names from *Yeni İlm-i Kelam* (the New Theology Movement) such as İzmirli İsmail Hakkı, Abdullatif Harputî, Arapkirli Hüseyin Avni, Musa Kazım, and Şehbenderzâde Ahmed Hilmi. The structure of education in the faculty also

changed during this period. Unlike during the reign of Abdülhamid II, the faculty's student quota was expanded, new courses were added to the curriculum, and graduates were given more opportunities for employment in the field of education. Apart from these, the old structure remained in effect in the new period. The faculty continued its educational work within the framework of the established rules until 1914, when the decision was made that its existence was no longer required. It was closed following the announcement of *Islah-ı Medâris Nizâmnamesi* through the initiatives of Sheik al-Islam Mustafa Hayri Efendi within the framework of the reform program of madrasahs and the unification of madrasas under the single roof of *Dârü 'l-Hilâfeti 'l-Aliyye*.

During the Union and Progress government, the *Siyer*, *Hikmet* (Wisdom), History, Literacy, Philosophy, Ethics, İlm-i *Khilaf* (*the science of disagreement*), Arabic, Literature, *Masnavi*, and foreign language courses (French, English, German, and Russian) were added to the curriculum. These courses were offered to students of different grades and were compulsory. In 1912-1913, however, students were expected to learn at least one Western language, and French, German, English, and Russian were added to the first-, second-, and third-grade courses. Statistics regarding the number of courses, classes, and course years were sometimes similar to each other. The number of first-grade courses ranged from 7 to 10, second-grade courses from 9 to 11, third-grade courses from 10 to 12, and fourth-grade courses from 10 to 13. Students took one or two more courses as their level increased. The average score (out of 10) the students achieved on the exams taken between the school years 1908 and 1914 was 8.11. 7.95 was the average score for first-grade students, 8.13 for second-grade students, 8.09 for third-grade students, and 8.25 for fourth-grade students. Students performed better in the Tafsir, Hadith, Fiqh, Kalam, *Siyer*, History of Islam, *Hikmet*, History of Religions, *Khilaf*, and Arabic Language classes. Their performance in the Philosophy and Arabic Literature classes remained moderate. They performed poorly in the Literacy in Arabic and Turkish, Teaching Methodology, Universal History, and History of the Modern Period classes.

In the first semesters between 1908 and 1914, Tafsir was taught by Manastırlı İsmail Hakkı and Gürcü Mehmed Said; Hadith by Kazasker Mehmed Esad and Şükrü Efendi; Fiqh by Sırrı Efendi, Tokatlı Şakir Efendi, Rahmi Efendi, and Musa Kazım Efendi; Kalam by Abdullatif Efendi and Arapkirli Hüseyin Avni Efendi; History of Islam by Mahmud Esad Efendi; *Siyer* by Mustafa Asım Efendi; History and History of Religions by Ahmed Midhat Efendi; Literacy by Mehmed Fehmi Efendi; and Teaching Methodology by Emrullah Efendi. In the following years, this academic staff grew to include Kilisli Münir Efendi, İzmirli

İsmail Hakkı Efendi (who also served as the Faculty Dean), Ali Fehmi, Abdurrahman Şeref, Hacı Zihni, Şehbenderzade Ahmed Hilmi, Ömer Hayri, Cevdet, Ziya, Cemal, Ahmed Mahir, Sadreddin, Fazıl Arif, Mekki b. Azûz, Selahaddin Bey, Dikran Barsamyan, İsmail Hafiz, İsmail Hami Danişmend, Halim Sabitî Şibay, Nimetullah, and Şevketî Efendis.

The number of students increased significantly after 1908. Based on *Tuba Ağacı Nazariyesi* [Tuba Tree Theory], students were encouraged to apply to *Darülfünun* due to the influence of Emrullah Efendi, the Minister of Education of the Union and Progress Government. The theory proposed that the reform movement in the field of education should start from the university. As a result, *Darülfünun* received a considerable number of student applications. Considering the number of students that would exceed the capacity of the faculties and the inconvenience this would cause, those who passed the entrance exams were accepted as *regular students (asil öğrenci)*. For those who did not pass the exams, another student status was designed in order to ensure that they did not fall behind in their education, with conditions such as not having the status of a regular student and only being included among the regular students if they could successfully complete the final exams and pass to the next grade. These students were called *listener (dinleyici or sâmi'în)*. Between 1908 and 1914, the faculty had 121 listeners and 785 regular students. The majority of the students (343) enrolled in the faculty were madrasah students. Apart from these, graduates from the al-Azhar Mosque, *Darülmualimin*, *Darişşafaka*, Law, Galatasaray, and Nüvvab schools were also enrolled in the faculty.

Of the students enrolled in the faculty, 477 were from Ottoman lands, with 101 in 1908-1909, 81 in 1909-1910, 19 in 1910-1911, 121 in 1911-12, 61 in 1912-1913, and 94 in 1913-1914. Of the students enrolled in the faculty, 155 students were from abroad during this same time period, with the statistics regarding international students by year being as follows: 18 in the first academic year, 19 in 1909-1910, 56 in 1910-1911, 14 in 1911-1912, 33 in 1912-1913, and 15 in 1913-1914. No data was found for the birthplaces of 11 students. According to the personal record register, 74% of the students enrolled in the faculty were from Ottoman domains. In terms of the ratio of students coming from Ottoman lands, the majority of students were from places such as Istanbul, Rize, Trabzon, Ordu, Uşak, Çanakkale, Vodina, Pristina, Dobrudja, Antep, Antakya, Kosovo, Maraş, Sivas, Tokat, Adana, Süleymaniye, Malatya, Erzurum, Erzincan, Drama, Plovdiv, Rhodes, Jerusalem, Mecca, Medina, Jaffa, Van, Acre, Gaza, Damascus, Cairo, Safad, Nablus, Bitlis, Diyarbakır, Tunceli, Konya, Karaman, Kastamonu, Afyon, Adıyaman, Samsun, Niğde, Muğla, Kütahya, İzmir, Giresun, Hatay, Aydın, Albania, and Macedonia. Also worth noting is that 24% of the students had

come from abroad. Both the diversity of Turkish cities and the presence of students from various places are clear indicators of the international identity of the Faculty of Theology, as well as of a structure that managed to gather different geographies within the country.

During the period of the Second Constitutional Monarchy, students attending the faculty were required to pay a variety of fees that had been established by regulations in the previous years. Of the enrolled students, 357 were required to pay predetermined fees. While the number of these students was higher in the 1908-1909 academic year (81), it decreased over the years down to 35 in the 1913-1914 academic year. Furthermore, the government instituted a new policy in 1908 for students who were having problems paying their university tuition. This practice meant that impoverished students who wished to continue their study could be exempted from paying tuition if they presented the university or faculty administration with poverty certifications from the competent authorities. Consequently, 287 students enrolling in the Faculty of Theology were exempted from the various fees and tuition, with 44.5% of students being excused from fees, while 55.5% continued their studies by paying the predetermined fees.

During this period up until the 1912-1913 academic year, students' average age was 26-27 years old. As of the 1910-1911 school year, 17-year-olds were seen to begin being admitted to the faculty. Even younger students were admitted beginning with the 1912-1913 academic year, and students as young as 16 began their education at the faculty in 1913-1914. In addition to this, several students who desired to study theology were noteworthy seen to be as old as 45, 46, and 59. At the beginning of the 1908-1909 and 1912-1913 academic years, the majority of students were between the ages of 21 and 25 while this number was slightly higher between the ages of 26 and 30 for the 1910-1911 school year. An inverse correlation is found to exist between the number of students aged 17-20 and those aged 31 or older. As the number of younger students enrolled in the faculty increased, the number of older students tended to decrease. In terms of age, 41% were between the ages of 21-25, 33% were between the ages of 26-30, 13% were between the ages of 17-20, and 12.7% were 31 years of age or older, while 0.3% were under the age of 17.

The occupations of students' fathers were more regularly recorded throughout the 1912-1913 academic year. However, the officials appeared to have been less diligent in writing down the occupations between 1909-1912. Information is found for approximately 44% (281) of the students' fathers' occupations, with none being found for the remaining 56% (363). According to the information in the personal record registers, students' fathers had a diverse occupational distribution, particularly in the fields of trade, agriculture, religious

services, education and training, bureaucracy, and craftsmanship, with 28% working in education and training, 26% in agriculture and animal husbandry, 12% in religious services, 9% in trade, 8% in craftsmanship, 6% in handicrafts, and 4% in civil services. As a result, at least 73.6% of the fathers can appropriately be said to have been educated and financially secure. One may also speculate that occupational distributions were not limited to sectors such as religious and education services and that parents of various economic backgrounds were able to both support and encourage their children to pursue religious and philosophical studies.

The students' places of residence changed over the years. However, a significant number of them appear to have stayed in madrasah rooms or houses. Other residences also included mosques, lodges, coffeehouses, stores, community club rooms, and the *Dariüşşafaka* School, as well as hotels, inns, and hostels. 493 students resided in madrasah rooms; 81 in their own homes or rented ones; 41 in hotels, inns, or hostels; five in coffeehouse rooms; 14 in mosque rooms, three in lodges, two in the *Dariüşşafaka* School; one in a store; and one in the *Rusyalılar Cemiyet Kulübü* (Russian Community Club). The residences of three students were not noted in the records. According to these statistics, 77% of students resided in madrasahs. Given that 84% of the students had madrasah origins, this percentage could be considered reasonable with regard to their residence. Madrasah residents were followed by those living in homes (13%); inns, hotels, and hostels (6%); and rooms in mosques (2%).

Of the 644 students enrolled between 1908-1914, 120 (18.6%) graduated while 524 (81.4%) could not. These graduates were enrolled between 1908-1911. Due to the faculty getting closed down in 1914, those who enrolled in the 1911-1912 academic year and later were unable to complete their four-year degree. In addition, students were found to have had their enrollments canceled for a variety of reasons.

The majority of graduates were madrasah students (66%). In addition, 22% of the graduates were *icazetli talebeler* (certified students) and 3% were *dersiâms* (lecturers). However, when taking into account that both the certified students and the *dersiâms* had madrasa backgrounds, the percentage of madrasah graduates can be said to have reached 91.5%. The graduates also came from *idadi* [high schools] (4%), and *rüşdiyye* [secondary schools] (2%). The reasons for the non-graduation of 438 of the 524 students were documented in the interview sections of the personal record registers. Accordingly, 282 of these students were unable to graduate due to the faculty getting shut down, 61 were dismissed for being absent for more than two years; and 70 (mostly listeners) were sent to the Preparatory Class for failing tests or being absent for more than two years. Fourteen had dropped out, and seven

were discovered to have applied with falsified graduation documents and thus were dismissed. Four students continued their education at different institutions. Among these four, one transferred to the Literature Faculty and one to the *Riyâziyye* (mathematics) Faculty, one transferred to the Istanbul Law School, and one transferred to *Mekteb-i Kuzât* (School for Qadis). No information has yet been found regarding why the remaining 86 students did not graduate.

Some of the leading figures of the time were among the students who had attended or graduated from the faculty between 1908-1914, such as Hasan Tâhâ, Alimcan Idris, Abdülkadir Saynaç Efendi, Hafız Ahmed Hamdi, Hüseyin Hayreddin, Korkud Derviş, Emrullah, Aksekili Ahmed Hamdi, Süleyman Hilmi Tunahan, Mehmed Dâna, Hafız Sadettin Kaynak, Mehmed Hulusi (a teacher at the Konya Dârülmualimât School), Mehmed Haşim and Mustafa Fehmi (two teachers from the Akşehir İsmet Paşa School), Arif İrfan (a mufti in Sakarya), and Hasan Hüsnü Erdem (6th President of Religious Affairs of the Republic of Türkiye).

The Faculty of Theology During the Republican Period (1924-1933)

Following the First World War, British, French, Italian, and Greek soldiers occupied Anatolia and other Ottoman domains. After the victory of the Turkish nation and its army in the War of Independence that was began under the leadership of Mustafa Kemal Atatürk, the Republic of Türkiye was founded as a new state, again under the leadership of Atatürk. The new administration aimed to establish a modern administrative framework by implementing a variety of reforms in the socioeconomic, military, legal, and educational spheres. While the modern schools inherited from the Ottoman Empire were being improved in the field of education, a process of transformation was also beginning at *Darülfünun*. Education reforms regained momentum four months after the proclamation of the Republic in 1923. Madrasahs were closed down on March 3, 1924 as per the *Tevhid-i Tedrisat Kanunu* (*The Law of Unification of Instruction*), and the Faculty of Theology was added to the Faculties of Literature, Medicine, Science, and Law in Istanbul's reformed *Dârülfünûn*. Following a series of appointments, the faculty was officially inaugurated on May 7 at 11:00 a.m. in the *Dârülfünûn* Conference Hall. The Faculty of Theology continued its academic life from this date until the University Reform of 1933, when *Dârülfünûn* was transformed into Istanbul University, the Faculty of Theology was closed down and remained so until 1992.

Student registration and admission to the faculty were subject to certain principles. The decision was made to admit students from the upper levels of the Dar al-Khilafah Madrasah,

graduates and senior students from *İbtidâ-i Dâhil*, and graduates from Madrasat al-Qudat, Madrasat al-Irshad and the *Vâizîn* alongside the high school graduates. Moreover, students who had graduated from high school or its equivalents were to pass the Persian and Arabic Entrance Exams in order to complete their admissions. The Süleymaniye Branch of the abolished Dar al-Khilafah Madrasah was accepted as the equivalent to the Faculty of Theology in terms of its position. Additionally, another task was entrusted to this Faculty. Students from the Dar al-Khilafah Madrasa's Süleymaniye and Sahn branches would be able to take a series of exams conducted by the *Faculty Board of Professors* (Fakülte Müderrisler Heyeti) upon their request. If they passed these exams, a *diploma* (ruus) from Sahn or Süleymaniye would be presented to these students, again by the faculty. The education structure at the faculty was semester-based. Each period was considered one semester, and students who completed six semesters (i.e, three academic years) were eligible to take part in the final exams. In order to graduate, students were also obliged to write a graduation thesis. Attendance was compulsory. Courses in philosophy and sociology were provided in collaboration with the Philosophy Department of the Faculty of Literature. A student who completed all of these phases successfully would be eligible to graduate from the Faculty of Theology.

Imam-Hatip schools were established alongside the Faculty of Theology after March 3, 1924. The existence and future of these two new institutions became an issue of debate in the newspapers and various platforms of the period. Four main groups were present that argued for different approaches regarding the organization and role of the faculty. The first group consisted of individuals who believed that establishing the faculty under the rules of a laic-secular state was inappropriate. According to them, no need existed for a madrasah or institutions such as the Faculty of Theology or Imam-Hatip schools to provide religious education, as religious education should be left entirely to families. The second group compared the faculty curriculum to a wild goose chase. They believed the madrasah education was both inadequate and unorganized. They also emphasized the importance of founding a Theology High School and not restricting Imam-Hatip schools to the high school level. They also underlined the significance of having the state provide the necessary financial support to the faculty students. The state administration and the government as the third group, on the other hand, highlighted unity in education, the scholarly inadequacy of madrasahs, and the need to establish this new faculty as a national, religious, and modern education institution. For this purpose, the Faculty of Theology was planned as the training ground for religious connoisseurs and Imam-Hatip schools as the training ground for employees of religious

services. The fourth and final group was composed of university members and those in their circles. This group evaluated the issue of the Faculty of Theology and Imam-Hatip schools in a more scholarly and academic framework. The thinkers of this group argued that the Faculty of Theology should be established as a school affiliated with *Dârülfünûn* rather than as a faculty in the first stage. They also argued that it should be added to *Dârülfünûn* once its scholarly characteristics had been fully developed under the administration of an intellectual. However, the views of this last group did not resonate with the society or the state.

The curriculum of the Faculty of Theology as reorganized in 1924 did not present a consistent feature until 1933 when it was closed. This is attributable to the fact that efforts to develop a curriculum adequate for its own internal dynamics were sometimes based on trial-and-error methods and sometimes on practical ones. Although the intensity of courses was in the Philosophy and Sociology group in the first years, the intensity of the courses in the field of Islamic Sciences increased over time. In other words, the percentage of the courses in the fields of Philosophy and Islamic Sciences in the curriculum were inversely proportional. Although the number of courses in the field of Islamic History and Arts did not change much during the learning processes, it remained behind other courses. In the Faculty's first year, Tafsir and History of Tafsir, Hadith and History of Hadith, and History of Fiqh were compulsory courses, while History of Islamic Religion, History of Turkish Religion, History of Sufism, History of *Kalam*, *İctimâ'îyyât* (sociology), *Rûhiyyât* (psychology), *Rûhî İctimâ'îyyât* (Social psychology), History of Islamic Philosophy, *Mâ-ba'dü'r-tabîât* (Metaphysics), History of Philosophy, Knowledge of Morality, and History of Religions were elective courses. Furthermore, the language courses were introduced in affiliation with the Faculty of Theology that served as preparation classes for Persian, Arabic, French, English, and German. Arabic was compulsory, whereas the other courses were electives. However, students were obliged to take at least one of these optional language courses. The number of compulsory courses was reduced to two for the 1925-1926 academic year, and the History of Fiqh course was no longer compulsory. A new practice was adopted in the faculties of Literature and Theology at *Dârülfünûn* for the 1927-1928 academic year, with the curriculum being focused on specialization. For new students, the courses were divided into two cycles. The aim of the first-cycle courses was to equip students with a general understanding of theological studies. These classes would continue for two years and cover their field of specialization. Students were obliged to attend these courses for two semesters. The second-cycle courses consisted of the specialized portions from the first semester courses as well as various other courses. After finishing the first semester courses, a student would

take the language exams as well as the first semester course exams. Upon passing to the second cycle (specialization), the student would choose two courses from the first cycle and two courses from the second cycle, then continue these courses for a total of four more semesters. Course exams were to be held in June and October. However, in the 1931-1932 and 1932-1933 academic years, the curriculum of the faculty was reverted, and the practice of first and second cycles was discontinued.

During the Republican period, the Faculty of Theology had a rich academic staff. Cevdet Efendi, Mustafa Şevket, İzmirli İsmail Hakkı, Hüseyin Avni Seyyid Mehmed Ali Aynî, Şerefeddin Yaltkaya, and Yusuf Ziya Yörükân taught courses in Basic Islamic Sciences (e.g., Tafsir, Fiqh, Sufism, Hadith). Şemseddin Bey, Halil Nimetullah, Köprülüzade Mehmed Fuad and İsmayıl Hakkı Baltacıoğlu taught courses in Islamic History and Arts (e.g., History of Islam, *Bediiyyat* [science of aesthetics]). The Philosophy Department of the Faculty of Literature provided the majority of the instructors for philosophy- and sociology-oriented courses. These courses were instructed by Necmeddin Sadık Sadak, Şekib Bey, Babanzade Ahmed Naim, Mehmed Emin, Mehmed İzzet Bey, Georges Dumézil, Max Bonnafous, and Nimet Bey. The Arabic instructor at the faculty was Kilisli Rif'at Bilge, the Persian instructors were Nureddin Bey and Abdülbaki Mehmed Baykara, the French instructors were Mahmud Kemaleddin and Nureddin Bey, the German instructor was Cemal Köprülü, and the English instructor was Hakkı Bey.

In the 1924-1925 academic year, the number of first-year enrollees in the Faculty was 326. In the 1925-1926 school year, the number of newly enrolled students decreased to six and to two in the 1926-1927 school year. Only one person enrolled for each of the academic years of 1927-1928 and 1929-1930. As previously stated, madrasah students were also admitted to the faculty. The main reason for this was to protect students who were currently studying in madrasahs from being victimized as a result of their madrasahs closing down. Indeed, of those who enrolled in the Faculty of Theology, 288 being graduates from the Dar al-Khilafa Madrasa (86%) and 17 being graduates or senior students from Madrasat al-Qudat and Madrasat al-Irshad (5%) support this objective. In addition to the madrasah graduates, 17 other students were enrolled in the Faculty, which makes up 5% of the total student population. Two were graduates from al-Azhar Mosque in Egypt, and the others were graduates from the Faculty of Medicine, Pharmacy School, Naval School, *Mekteb-i Sultânî* in Sivas, or the Mecidiye School. Five were from the 12th grade of the Turkish Department of Galatasaray High School, four from the *Ulûm-ı Şer'îyye Şubesi* of *Dârülfünûn*, which had closed in 1914, and one from the second grade of the Faculty of Literature. The admissions to the faculty

noteworthy had come from several faculties in *Dârülfünûn*, Sultânî School, and various other schools. The personal record registers have no information available regarding the educational background of 14 students who had applied for enrollment at the Faculty. Nuriye Hanım from Konya was the Faculty's first and only female student.

From 1924-1933, the Faculty of Theology had 310 students, 92.2% of whom were citizens of the Republic of Türkiye. 302 of these students had enrolled in the 1924-1925 academic year, while the remaining eight enrolled in later years. Four of the six students who enrolled in the 1925-1926 academic year were born in Konya, while one was born in Istanbul and one in Elazığ. 22 students were from abroad in the 1924-1925 academic year, one in the 1926-1927 school year, and one in the 1929-1930 academic year (7.1%). The nationalities of two students were not indicated in the records. The number of students who were citizens of the Republic of Türkiye but who had been born abroad and became Turkish citizens as refugees is remarkable: 45 students had come from different places such as Albania, Bosnia and Herzegovina, Romania, Greece, Bulgaria, Arabia, Russia, and Egypt and then settled in Türkiye. These students most likely migrated during or after conflicts in their regions, or had come as a result of population exchange agreements. The majority of refugee students were from the Balkan region, at a rate of 66.6% (30 people).

While 56 (17%) of the Faculty of Theology's students were eligible to graduate, 270 (83%) were ineligible. Some students could not graduate for a variety of reasons such as death, being appointed as civil officers, transferring to another *Darülfünun* faculty, or being absent for more than two years.

Fifteen (4.4%) students paid their own university fees. However, 282 (83.9%) students were exempted from these fees because they could not afford to pay for their education, which indicates the degree to which students were financially unable. When examining the students' age ranges, many students (45%) were seen to be between the ages of 21-25, followed by those 31 or older (20%), those between 17-20 (19%), and those between 20-25 (16%).

According to the records, many students' fathers (32%) worked in religious services, followed by the fields of education and training (23%), agriculture and animal husbandry (13%), handicrafts (11%), and craftsmanship (7%). The remaining 7% are from the various occupational areas such as tourism, military, law, and bureaucracy. In some aspects, the distribution of the fathers' occupations explains why the children had been attracted to the religious sciences.

Information regarding students' residences in the early years of the Republic was also a subject that was reflected in the records occasionally. Residential information was available for 157 students, with 109 living in the old madrasah rooms, six living in the Bayezid or Damad Ibrahim Paşa madrasahs, which had been transformed into student dorms at the time. Meanwhile, 32 students rented a house or lived in their own homes, three were housed in lodge rooms, and five stayed in mosque rooms. One student stayed at a hotel, while another one stayed in the Galatasaray High School dormitories.

Once again, some of the leading figures of the time were among the students who had enrolled or graduated from this faculty, such as Ahmed Mekkî Üçışık, İsmail Hakkı, Abdürrahim Rahmi Zapsu, Mehmed Fatih Göktaş, Mehmed Vehbi Özuner, Sabih Malik (son of Şeyhulislam Çelebizade Hüseyin Hüsnü Efendi), Tahir Münib (son of Sheikhulislam Mustafa Hayri Efendi), and Ahmet Tahir Elliiki (a scholar and teacher from Konya).

The Faculty of Theology was formed by the conditions and atmosphere of three political periods, starting with the reign of Abdülhamid II (1900) until its closing in 1933, and finally entered a long period of inactivity. In many aspects, the 23 years during this period when the Faculty of Theology was active was a period that genuinely integrated the history of the late Ottoman Empire with the newly found Türkiye, forming an unavoidable destiny. The Faculty of Theology has an important place in the history of education in the Republic of Türkiye with its strong academic staff during the process of transitioning from *Şube* (branch) to a faculty, being an example to other religious education institutions in the following periods by developing an accumulation of the madrasah tradition, having a cosmopolitan student structure coming from various regions and cities, and being the first Faculty of Theology of the Ottoman Empire and the Republic of Türkiye in the modern sense.

KISALTMALAR LİSTESİ

age: Adı Geçen Eser

agm: Adı Geçen Makale

agt: Adı Geçen Tez

b.: bin

BCA: Türkiye Cumhuriyeti Cumhurbaşkanlığı Devlet Arşivleri Başkanlığı Cumhuriyet Arşivi

bkz.: Bakınız

BOA: T.C. Cumhurbaşkanlığı Devlet Arşivleri Başkanlığı Osmanlı Arşivi

C.: Cilt

CA: Türkiye Cumhuriyeti Cumhurbaşkanlığı Arşivi

DİA: Türkiye Diyanet Vakfı İslam Ansiklopedisi

EBİS: Elektronik Bilgi İşletim Sistemi

ed.: Editör

et al.: ve diğerleri

H.: Hicrî

haz.: Hazırlayan

HR.SFR.04: Hariciye Nezâreti Sofya Sefareti

İ.MF: İrade Maarif Fonu

krş: Karşılaştır

MF.ALY: Maarif Nezâreti Tedrisât-ı Âliye Dairesi

MF.İBT: Maarif Nezâreti Tedrisât-ı İbtidâiyye Kalemî

MF.MKT: Maarif Nezâreti Mektûbî Kalemî

mtrc.: Mütercimi

nr.: numara

nşr.: Neşreden

R.: Rumî

s.: sayfa

S: Seçmeli

Sa.: Sayı

sad.: Sadeleştiren

SBE: Sosyal Bilimler Enstitüsü

SHS: Sırp-Hırvat-Sloven

ŞD: Şûrâ-yı Devlet

trc.: Tercüme Eden

trnsl: translator

ty.: tarih yok

V.: Vefatı

vr.: varak

Y.A.RES: Yıldız Sadaret Resmî Maruzat Evrakı

Y.MTV: Yıldız Mütenevvi Maruzat Evrakı

Y.PRK.MF: Yıldız Perakende Maarif Nezâreti Maruzatı

yay. haz.: Yayına Hazırlayan

Z: Zorunlu

TABLolar LİSTESİ

Sultan II. Abdülhamid'in İlahiyatı (1900-1908)

Tablo 1.1: Okutulan Derslerin Haftalık Saatleri (1900-1908)

Tablo 1.2: Hocalar, Dersler ve Maaşları

Tablo 1.3: 1908'deki Revizyon Sonrası Yeni Dersler ve Hocalar

Tablo 1.4: Hocalara Ödenen Toplam Maaş (Kuruş)

Tablo 1.5: Öğrenci Babalarının Meslekleri (1900-1907)

Tablo 1.6: Öğrenci Aile Büyüklerinin Sahip Olduğu Unvanlar

Tablo 1.7: Babaları Vefat Etmiş Öğrenciler

Tablo 1.8: 1900-01 Ders Yılı Girişli Öğrenciler

Tablo 1.9: II. Abdülhamid Döneminde Ulûm-ı Âliye-i Dîniyye Öğrencilerinin İkametgâhları

Tablo 1.10: Mezun Sayıları (1900-11)

Tablo 1.11: 1908-09 Ders Yılı Sonunda Doktora Derecesiyle Mezun Olanlar

Tablo 1.12: Ulûm-ı Âliye-i Dîniyye Şubesi 1903-04 Ders Yılı Mezunlarının İstihdam Durumu

Tablo 1.13: Ulûm-ı Âliye-i Dîniyye Şubesi Mezunlarından Huzur Derslerine Katılanlar

İttihâd ve Terakkî'nin İlahiyatı (1908-1914)

Tablo 2.1: Sınıf Bazında Derslere Ait İmtihan Notlarının Ortalama Dağılımı

Tablo 2.2: Yıllara Göre Sâmi'in Öğrenci Sayıları ve Eğitim Süreçleri

Tablo 2.3: Şube'ye Yeni Kayıt Yaptıran ve Birinci Sınıfı Okuyan Öğrencilerin Sayıları

Tablo 2.4: Şube'ye Kayıt-Kabul İşlemlerinin Yapıldığı Aylar

Tablo 2.5: Şube'ye Kayıt Yaptıranların Başvuruları Öncesinde Mezuniyet Aldıkları Kurumlar ve Eğitim Durumları

Tablo 2.6: Kayıt İçin Gelen Öğrencilerin Doğum Yerlerinin Coğrafi Dağılımı

Tablo 2.7: Osmanlı Coğrafyasından Gelen Öğrencilerin Bölgelere Göre Dağılımı

Tablo 2.8: Yurtdışından Gelen Öğrencilerin Yıllara Göre Sayısal Dağılımı

Tablo 2.9: Ücretli - Ücretsiz Eğitim Gören Öğrencilerin Yıllara Göre Dağılımı

Tablo 2.10: Öğrencilerin Ders Yıllarına Göre Yaş ve Doğum Yılı Ortalamaları

Tablo 2.11: Babası Merhum veya Hayatta Olan Öğrencilerin Sayısal Dağılımı

Tablo 2.12: Öğrenci Babalarının İştigal Ettikleri Mesleklerin Hizmet Sınıflarına Göre Rakamsal Dağılımları

Tablo 2.13: Öğrencilerin İkamet Ettiği Mahallerin Yıllara Göre Sayısal Dağılımı

Tablo 2.14: Şube'den Mezun Olanların Dârülfünûn'a Kayıt Yaptırmadan Önceki Eğitim Durumları

Tablo 2.15: Mezun Olamayan Öğrencilerin Gerekçeleri

Cumhuriyet'in İlahiyatı (1924-1933)

Tablo 3.1: Fakülte'ye Yeni Kayıt Yaptıran Öğrenci Sayılarının Ders Yıllarına Göre Dağılımı

Tablo 3.2: Fakülte'ye Kayıt Yaptıran Talebelerin Sayıları ve Kayıt Tarihleri

Tablo 3.3: Fakülte'ye Kayıt Yaptıran Öğrencilerin Başvuru Sırasındaki Eğitim Durumları

Tablo 3.4: Cumhuriyet Dönemi İlahiyat Fakültesi'nde Kayıtlı Mülteci Öğrencilerin Sayıları (1924-33)

Tablo 3.5: Yurtiçinden Gelen Öğrencilerin Bölgelerine Göre Sayısal Dağılımı

Tablo 3.6: Yurtdışından Gelen Öğrencilerin Ülkeleri ve Sayıları

Tablo 3.7: Ücretli ve Ücretsiz (Meccâni) Okuyan Öğrencilerin Ders Yıllarına Göre Sayısal Dağılımları

Tablo 3.8: Ders Yıllarına Göre Öğrencilerin Yaş ve Doğum Yılı Ortalamaları

Tablo 3.9: Öğrencilerin Yaş Aralıkları ve Sayıları

Tablo 3.10: Öğrencilerin Babalarına Ait Meslekleri ve Sayısal Dağılımı (1924-33)

Tablo 3.11: Mezunların Fakülte'ye Kayıt Yaptırdıkları Sıradaki Eğitim Durumları (1924-33)

Tablo 3.12: Fakülte'den Mezun Olamayanların Durumları ve Gerekçeleri

GRAFİKLER LİSTESİ

Sultan II. Abdülhamid'in İlahiyatı (1900-1908)

Grafik 1.1: Öğrencilerin İlk Kayıt Tarihlerindeki Yaş Dağılımı (1900-1907)

Grafik 1.2: Doğum Yerlerine Göre Öğrencilerin Coğrafi Dağılımı (1900-1908)

İttihad ve Terakkî'nin İlahiyatı (1908-1914)

Grafik 2.1: Sınıf Bazında Okutulan Derslerin Bilim Sahalarına Göre Dağılımı

Grafik 2.2: Kayıt-Kabul İşlemlerinin Aylara Göre Dağılımı

Grafik 2.3: Osmanlı Coğrafyasından Gelen Öğrencilerin Oransal Dağılımı

Grafik 2.4: Yurtdışı Öğrencilerinin Oransal Dağılımı

Grafik 2.5: Öğrencilerin Ders Yıllarına Göre Yaşları Dağılımı

Grafik 2.6: Öğrencilerin Yaş Aralıklarının Oransal Dağılımı

Grafik 2.7: Baba Mesleklerinin Yüzdesel Dağılımı

Grafik 2.8: Öğrencilerin Mukim Oldukları Mahallerin Yüzdelik Dağılımı

Grafik 2.9: Yıllara Göre Mezunların Dağılımı

Grafik 2.10: Şube Mezunlarının Önceki Eğitim Durumlarına Göre Oransal Dağılımı

Cumhuriyet'in İlahiyatı (1924-1933)

Grafik 3.1: Fakülteye Kayıt Tarihlerinin Aylık Bazda Dağılımı

Grafik 3.2: Öğrencilerin Coğrafi Dağılımlarının Sayısal Oranları (1924-33)

Grafik 3.3: Yurtiçinden Gelen Öğrencilerin Coğrafi Dağılımının Sayısal Oranları (1924-33)

Grafik 3.4: Öğrencilerin Yaş Aralıklarının Sayısal Oranları (1924-33)

Grafik 3.5: Baba Mesleklerinin Sayısal Oranları (1924-33)

Grafik 3.6: Öğrencilerin İkamet Mahallerinin Oransal Dağılımı (1924-33)

Grafik 3.7: Mezun Olan ve Olamayan Öğrencilerin Sayısal Oranları (1924-33)

Grafik 3.8: Yıllara Göre Mezun Sayıları

Grafik 3.9: Mezun Olamayan Öğrencilerin Kayıt Silinme Gerekçelerinin Oranları (1924-33)

